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The positive results of natural science are the unity of nature, the indestructibility of nature, the harmony of the All, the indivisibility of nature, the irrefragable necessity of natural processes according to immutable laws, and the freedom or independence of nature, as having its cause in itself, uncreated and uninfluenced by any extramundane being.

Natural science alone, according to the authors, is not sufficient to constitute the new world-conception. A one-sided view of natural science together with the obsolete conceptions of theism are exactly what has brought forth the philosophical pessimism of our time. Natural science, accordingly, is not to be regarded as the sole source of truth; it is to be corrected by pantheism. The former teaches us "to regard matter and its motion, so to say, as a dead inert substance to which motion is attached; it treats matter as an immediate reality. Pantheism, however, teaches that matter is to be conceived as the interrelation of the innumerable live acts of will appearing successively in time and side by side in space," etc. The authors point out that the necessity of law which regulates the mechanical processes of nature does not exclude freedom; for "freedom is not arbitrariness but is controlled by an immanent *Gesetzmässigkeit*."

This summary is sufficient to characterise the ideas of the Drs. Friedländer and Berendt. We cannot say that they admit of no criticism, (e. g. their conception of natural science must be pronounced as too narrow if not actually erroneous, nor should the law of the survival of the fittest be interpreted in the sense that strength means brutal force,) but we can, nevertheless, express our sympathy with the aim of the authors as well as with the spirit in which they pursue it. κρς.

DIE PHILOSOPHIE UND DIE SOCIALE FRAGE. By *Gustav Engel*. Leipsic: C. E. M. Pfeffer. 1892.

ACHT ABHANDLUNGEN, HERRN PROFESSOR DR. KARL LUDWIG MICHELET ZUM 90. GEBURTSTAG ALS FESTGRUSS DARGEREICHT VON MITGLIEDERN DER PHILOSOPHISCHEN GESELLSCHAFT. Leipsic: C. E. M. Pfeffer. 1892.

WIE STEHT ES JETZT MIT DER PHILOSOPHIE, UND WAS HABEN WIR VON IHR ZU HOFFEN? By *Dr. Wilhelm Paszkowski*. Halle a. S.: F. Beyer, 1892.

This lecture by the well-known writer on the science of statistics and its related subjects was read before the Philosophical Society of Berlin on the 31st of May, 1890. It discusses the problem of socialism, or rather the aspirations of the German social democracy from the philosophical point of view of the lecturer, which is a modernised Hegelianism. This lecture drew forth on the evening of its delivery considerable discussion, which was participated in by Herr Kahle, a socialist, and Herr Runze. The discussions of these gentlemen, together with Mr. Engel's reply, are embodied in the pamphlet.

The second of these two pamphlets is also a publication of the Philosophical Society of Berlin. It consists of eight treatises, essays, or lectures, which were pre-

sented by the members of the society to Prof. Karl Ludwig Michelet as a festival gift on his ninetieth natal day. The authors of these eight essays are: Adolf Lassen, August Cieszkowski, Gustav Engel, Friedrich Kirchner, Wilhelm Paszkowski, Max Runze, Georg Ulrich, and F. Zelle. They deal with philosophical subjects, chiefly such as pertain to the Hegelian philosophy. Appended to the pamphlet is a bibliography of the writings of this Nestor of the Philosophical Society by F. Ascherson.

The author of the third pamphlet complains about the decay of philosophy: "Metaphysics, the inner fane in the temple of science, stands desolate," and the last disciples of Hegel can no longer prevent the deluge which sweeps away the idealism of their grand old master.

κρς.

DER MATERIALISMUS, EINE VERIRRUNG DES MENSCHLICHEN GEISTES, WIDERLEGT DURCH EINE ZEITGEMÄSSE WELTANSCHAUUNG. By Dr. Eugen Dreher. Berlin: S. Gerstmann. 1892.

The author of this pamphlet, at present a docent at the University of Halle, feels somewhat oppressed by the materialistic tendencies of our times. His desire is to establish in the world a province of the ideal, and this domain of idealistic aspirations and hopes, he says, must and can be based upon a scientific foundation. To reach this goal, the author propounds a philosophy which is confessedly dualistic, and which must be made a kind of religion. Descartes's *Cogito, ergo sum*, is to him the beginning of all philosophy. The existence of the All is devoid of sense, unless there is an ego to think it. This dualism, if made a religion, will throw light upon the problems of the labyrinth of life.

The aspirations of the author are serious and noble. We cannot, however, agree with the results of his reasonings. He does not seem to have considered Kant's objections to the fallacy of the *cogito, ergo "ego" sum*. Nor is he familiar with Lichtenberg's famous remark, that "we should say by rights 'it thinks,' exactly as we say 'it rains.'" The same moral conclusions at which the author arrives may be reached, the same province for ideal aspirations in the world may be gained, the same religious comfort may be found, without any surrender of the monistic view of the world. Materialism is an error of human thought. But the error cannot be cured by dualism.

κρς.

UEBER DIE GRUNDFORMEN DER VORSTELLUNGSVERBINDUNG. Psychologische Studie. By Max Offner. Marburg: R. Friedrich. 1892.

This little brochure is a carefully worked out study of the phenomena of association. The author's view is summed up in the following statement: "The attempt to reduce the phenomena of association, in conformity with their real nature, to one single ultimate process cannot be regarded as successful, and we shall have to control our aspirations after a unitary conception and rest satisfied with reducing the various phenomena of association to two processes which are closely